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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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REVOLT OF YOUTH

BISMARCK ruled the German Empire from the quiet retreat of a country house, which he only reluctantly left to go when necessary to Berlin. Lord Palmerston did much the same for the British Empire in much the same way, save as a Prime Minister, in the 1860's. There was, apparently, little enough for him to do in Parliament in the session of 1863. This session was "entirely deficient of any subject of debate, domestic or foreign which could call for any lengthy interposition on his part, with the exception of Poland". And, on account of his gout, he was at home when this exception was discussed. The discussion incidentally was caused by the deportation by Russia of young Poles. It was, according to the British Ambassador at St. Petersburgh, "a simple plan, by a clean sweep of the revolutionary youth of Poland, to kidnap the opposition and to carry it off to Siberia or the Caucasus". The British government wrote to Russia about it, but Russia declined "to accede to the British proposals".

Perhaps to-day there are long memories in Central and Eastern Europe going back to 1863 and the years before.

Times of Crisis

But the difference between the leisure of the statesmen of the past and the total lack of it for statesmen to-day is important. Most of them in high places to-day have to live from one hectic day to another with grave decisions being asked of them in the continuing atmosphere of crisis. How it is done is a mystery, but most certainly it cannot be done with reasonable safety and assurance. What, for instance, can be the kind of decision that must come from behind the Iron Curtain. Many of the leading men—outside Russia—have spent years in prison, with the consequent influence on their personalities. Prison, death or social destruction must always be hovering near a good many of them, and within this atmosphere they have now to act continuously in crisis. Presumably a fair proportion of the men in the Kremlin have worked, and perhaps still do, in this atmosphere: and within it they have to issue commands effecting in one way or another, the whole world. The very type of man who doesn't "break" in these conditions is the type least suited to control the destinies of mankind. The quiet opportunity to think and plan is one of the first requisites for decent leadership.

Signs of the Times

In fact, this physical competition between statesmen as to who can stick it out the longest may be one of the signs of the times; it indicates the existence of crises and tension of which people everywhere are getting utterly sick. They may no longer wish to see the leading actors on the stage performing day after day in dramatic situations. Most people, everywhere, want a reasonably quiet life, or at least the kind of life in which they can pursue their personal adventures undisturbed. The young particularly, everywhere, may not have that overwhelming respect for their elders in the fifties and sixties that previous attributes to them. The young have their own lives to live, and in Russia it is probably not the kind of life that Bulganin and Khrushchev imagine the young desire, or, elsewhere, within the plans and designs of ancient ideas. To judge by reports it may very well be that a revolt of youth is on the way; a revolt which may very well ask the statesmen to stop fussing around, and to stop assuming that nothing is being done unless a crisis is on the way.

A Wide Division

There is probably a wider division in most countries between the kind of world the statesmen live in and the world the young live in than ever before. The world of the statesmen with all its outworn techniques of the immediate past offers only destruction to youth and not adventure. It is the young who have to fight the wars and live with what is to them dead ideas. It is the young who are revolting in Europe and no doubt in Russia and elsewhere. There is not the slightest reason why they should think the thoughts of their fathers, for the world they will have to live in will be nothing like their fathers' world. History may only repeat itself in the near future by the statesmen being asked to take more frequent holidays, and let quietude and normal behaviour take the place of drama.

This may be the new world of the future, the world the young actually seek. Revolutions and wars promoted by grandiose ideas are entirely outmoded. The old mysticism of Communism with its idea of a world revolution can mean little or nothing to the youth of Russia who desire for themselves something very different than the opportunity to die for vague ideas that perhaps meant something for their fathers but can now mean little to them. In a different way this too may be true for Britain. One of the reasons why Britain left India in such a dignified and quiet way was that the old idea of Empire in its bad sense had died in the young. The young men went to India during the second world war and did not like what they saw there.

It is one of the astonishing miracles of life that the young can do their own thinking. It is not always good thinking; but it is a better equipment, on the whole, with which to face an unknown future than the rule of thumb that the elderly so often bring from their past.

THE STRONG HEARTED

By Tom Wardle

I ONCE sat on the top deck of a hospital ship coming back from the Far East. The war was over for me. I had seen death and fear, heroism and cowardice, compassion and brutality. My life had been saved, they said, by the dropping of atomic bombs on 300,000 people. I had talked with men who had served Gandhi and men who had served the Kempei-Tai (the Japanese Gestapo). The ship was full of pain and dismay. Below decks was the stump of a man who had once been perhaps the strongest in my unit. On decks in the afternoon was a rope cage within which sat a group of men staring terribly, like animals, at the ghastly things which had come to replace the rolling sea and the sweet sky in their topsy-turvy minds.

For nearly five years all this had been coming at me, and it made no sense.

And then, not exactly suddenly, but certainly, a kind of liberation came. I was alone, there was nothing to provoke it, unless everything had provoked it. The universe was limitless, yet as we rode that sea it seemed that the whole burden of man and the whole drama of his voyage was there in that ship on that ocean. I will not say I understood, but I did profoundly *feel*, so profoundly that I need only now recall it vaguely to stop myself in my materialistic tracks. I felt that there was indeed a great drama, that something was being played out and that it mattered enormously whether we knew our part or not.

Something like that feeling has returned on occasions, but never so unmistakably. Yet it is for me what matters more than anything else in the world. There are many things about which I have been and can be mistaken; there are countless things about which I have doubts, and often when I try to think myself out of them I get even worse than before.

But there was no doubt about that experience, and in the times when it has been reflected there has been no doubt either.

It has become a matter of no interest to me in terms of what theology you define that, or in terms of what psychology you explain it. I am interested in having it, not in describing it.

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There is one thinker whom the present logical scientists are being careful to disregard. One of the greatest mathematicians and logicians of this century, he has himself contributed much that has gone to the shaping of the new thought in scientific philosophy.

But his own conclusions are not quoted. For Dr. Alfred North Whitehead believed that the basic relationship of all things in the universe was a relationship of *feeling*. It was feeling that held us poised, feeling that gave us direction, feeling that was real.

And this is what I want to say. This is the answer that the theological student, the religious man and woman must give to a world obsessed with figures and facts, with mechanics and analysis, statistics and graphs. He must answer, not with argument, but with his life. He must seek to *feel* intensely, and to trust what he feels. If he does this, *if we all do this*, there will be a recognizable difference in our lives. The sense of the holy, the sense of the complete, the meaningful will possess us.

And it is no use to pretend that that would not make itself known and felt in our world to-day. It is so appallingly, achingly absent from the lives of men and women that anyone who had it would be different, conspicuous marked out, perhaps opposed, maybe hated, but certainly also welcomed, enjoyed, even followed.

This raises another question. Dare we then be religious if that is what it might mean Dare we risk being lifted out of the anonymity that we fool ourselves is comfortable and respectable? Can we stand the sort of strain that living according to lights always imposes?

I am sure there is no other way for religion, for the knowledge of the reality of God and the ways of his universe to come fully into the life of man.

I say to come, and not to come back because I don't think we were any more genuinely religious in the past than we are to-day, though perhaps we were more secure in our myths. We have found the old religion out, and in a sense our very quandary can be thought of as religious, for it was a religious concern for truth at all costs that has led to the triumph of science and our present plight.

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So if we can begin to show the way forward to a religion that is not afraid of life, a religious company that will wrestle with all the uncomfortable and nasty, the sinister and menacing things of our age as well as the eternal beauties of the world, and will expose itself to feeling, we may yet come out of this period a more radiant, satisfied, creative people than ever before.

The present age is against feeling, except with the ends of our nerves. It is against compassion and love and fear. It is against wonder and reverence, against dread and joy. It is for spite and lust, sloth and narcosis. It is for sentimentality, slop and bawdiness.

We shall have to learn to use feeling, and not waste it, by taking ourselves deep into the tragedy of this faithless moment.

The ancient prejudices, and orthodoxies will be destroyed by this age. They must either collapse or themselves undergo the revolution that is called for. But we—this is something that we can do without fear of breakdown. Indeed this is the kernel of our strength, that "the Lord hath yet more light and truth to break forth from his word".

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But it means a new kind of evangelism. It means no longer the doubtful satisfactions of a restricted church life. It means challenge. It means high spiritual adventure. It means getting out of the pulpit and pew and doing battle with war and "Rock 'n Roll", with loneliness and colonialism, with mental illness and unhappy marriages, with the TV mind, with automation and Communism, with electronic brains and the booming problem, with speed-addiction and private unhappiness, but most of all with the emptiness, the great awful emptiness of life without meaning, life without God. People in this condition are living suicides. By their own hands they are cutting themselves off from the Life that is their birthright.

I believe we can do this in our religious movement. It represents a terrific challenge to us, for we have got flabby and ineffectual in recent years. We have lost the old spark that was there at one time of day.

Yet we can do it because there is essentially nothing new in it for us. It is the spirit of our fellowship, it has provided the meaning of our faith.

I pray then, I hope with true fervour, that we shall cease to think of our future in terms of how we may keep certain buildings open and services performed, of vacant pulpits to be filled and enjoyable sermons preached.

No, let us think of ourselves as going out strong-hearted to meet the staggering challenge of the day, as instruments in

the cause of God striving as heroically as did our fathers for right and true religion.

Then we might be able to sing with a little more meaning:

"And nobler yet shall duty grow,
And more shall worship be,
When Thou art found in all our life,
And all our life in Thee."

"BLACKMAIL OF MODERNITY"

By C. Gordon Bolam

(From the Nottingham Calendar)

A PHRASE used to be current in Unitarian circles a hundred years ago though, for a dozen reasons, we rarely hear it now. It is enshrined in the Hibbert Trust as the aim to present Christianity in its simplest and most intelligible form. Like many great sentences its strength comes from the better understanding of the circumstances which caused it to be coined; but, likewise, when those original circumstances are no longer the same, the phrase loses something of its "cutting edge". So it was with particular interest I picked up an article by Canon Roger Lloyd on the very question of how far we can go in simplifying the language of prayer-book and theological discourse. Much of the imagery and symbolism we habitually employ is drawn from the Gospels and "simply cannot be transcribed or paraphrased in the interests of modernity".

But I make mention of this article not to pursue Canon Lloyd's special theme. He used a sentence which—on initial reading—appeared startling: "We yield too easily to the blackmails of self-conscious modernity". I think it was the word "blackmail" which made me rivet my attention more closely. When the sense of surprise at seeing it in this context had worn off, my mind began to gather other applications where the idea admirably describes the sort of pressure which is brought to bear on ministers and their congregations.

The whispering voice enticingly suggests a way out of our present complexities by suggesting, for instance, that more would come to church services if the worship were "brighter"; or that what is needed is social activity every night in the week; or . . . but there is no need to make a list of the too-well-known expressions of supposedly helpful advice. Now it would be a mistake to imply that these proferred pieces of guidance are to be discounted out of hand. A healthy church should always be willing to take to its heart those splendid words of the *Racovian Catechism* (the question-and-answer technique of explaining what Polish Unitarians believed in the pioneering days of the seventeenth century): "We do not think we ought to be ashamed that our church improves". Any church acting with such alertness could hardly fail to show every sign of vitality. But there is a modern phrase which indicates an unhealthy attitude, arising out of concession to the "blackmailer", and that is when, in trying to please "we fall over ourselves backwards".

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All forms of blackmail can only have any chance of success when they move in against a mind already doubting its own integrity and secretly ashamed of what it wants to hide. Honestly facing the situation and risking the consequences finishes the blackmailer. Now our contemporary difficulties tempt us to weakness where we are open to "blackmail". We know congregations are small; we know that we have apparently failed to make "popular" our appeal to ordinary men and women; we often sense only struggle instead of joy in our fellowships. What we have to do is to look at these things in religious honesty. Where there are faults let them be confessed and eradicated. But do not let us surrender to this pressure of "self-conscious modernity" in the fond delusion that we are bringing the light of the Gospel into the centre of life. We, in fact, only weaken our position.

Suppose we consider one very special piece of pleading. It comes about because we have always regarded it as a sign of strength that we—as Unitarians—welcomed new adventures by the mind and spirit of man, confident that truth could only lead us nearer to Truth in Reality. We engage in conversation without holding back reservations which spoil honest discussion and have openly and clearly taken all the relevant evidence into account. We are prepared to acknowledge difficulties of belief and the problem created by the breakdown in the cultural background on which our western civilization has for so long rested. The sincere searcher after truth has always been assured of a warm and friendly welcome, even when he says he cannot go beyond a reverent agnosticism; but we have never, so far, expected a minister to forget his primary reponsibilities to meet the doubter by commencing public prayer with the invocation, "O God, if there be a God". Nor have we expected a minister to stand in his pulpit or in the midst of a bereaved family "acting as if there there were a God", in the expectation that in due time belief will come to him or to his listeners. Such attitudes are not evidences of religious awareness or advance: they are a surrender to the subtlety of the blackmailer and can only end in complete collapse of the position we think we are wonderfully defending.

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He who comes to us for spiritual enlightenment and guidance does not want his difficulties dressed-up and handed back to him in diluted theological language. He has come because he believes we have something to offer. He comes in confidence that we will not endeavour to distort the truth to help him nor ask him to yield his honesty of quest in order to enter into the richness of religious experience. If we have no inner certainties to share he will neither respect us for the admission nor come to us for that which we cannot really offer. Jesus met his questioners with a resilient religious confidence. He was the exampler of the liberal attitude which dispenses with dogmatic formulae because it rests confident in the assurance of a spiritual encounter with the Divine. Spiritual truths may be invisible but we walk as those who see Him who is invisible. Our secret strength is in this knowledge and our confidence in the truth we have to offer.

COMMENT

The United Nations

ONE of the paradoxes of the United Nations is the great contrast between the apparent importance attached to its deliberations and the very limited success it has achieved in its political and international aims. The eleventh session of the General Assembly is attended by 33 Foreign Ministers and two Prime Ministers, as well as by other delegates of the 79 nations who are now members. The nations entitled to form part of the Bandung Conference, the Afro-Asian nations, now form the largest single bloc, 26 members; the Latin Americans number 19 members, and the Communists 10, so that the Western powers are now in a decisive minority.

It can be taken for granted that attention will be drawn from Hungary by a combination of the sins of Western "Imperialism" in Algeria, Cyprus, West New Guinea and Egypt. It is unfortunate that Russian imperialism both in European and Asiatic Russia has been so successful in its repression that none of the natural minorities is able to be heard—quite apart from the fact of the satellite powers. With some of its members doing all they can to frustrate its practical efforts to preserve peace, it is difficult to account for the importance attached to the United Nations by its members, except by admiring its great moral force as a sounding board for international opinion.

It is to be hoped that the police force intended for Egypt will be the herald of effective measures to secure that the will of the nations may be carried when expressed with clearness and determination. But perhaps the greatest need for the time being is that the Western powers, already largely united in the NATO defensive alliance, should show greater unity and practice more effective co-operation in the field of world-policy.

Old Crocks

A WEEK or two ago I went to Brighton to attend a symphony concert in the Dome. As I was early, I walked along the Front to see some of the entrants in the "Old Crocks" annual motor race. I was curious to see a type I remembered seeing years ago, when I was in a small country town in New Zealand on my school holidays. In the window of the coach-builder, or whatever was the name for him, who supplied, among other things the gigs and the buggies of the local farmers, there was a very smart outfit which at once attracted my attention. It was a buggy with the ordinary high wheels, but in front and extending slightly under the body there was an engine. The shafts were detachable and could, if it was desired to use the engine, instead of a horse, be placed one each side of the coachwork.

It didn't strike me as funny, at all: I merely thought, "What a good idea!" In those days, such was the state of the roads and the unreliability of the motor car, that one could hardly hope to go a long journey without some sort of trouble, and here there seemed to be something that made the best of both worlds—the existing age of the horse, and the coming age of the motor car. When I look back at those holidays, I remember that one of the great delights was driving with a neighbouring farmer who was very fond of trotting, and who often had a seat to spare in his sulky when he drove it to sales and such events. I am sure that I got more pleasure from the relatively slow pace of a swift horse than I ever, in subsequent years, got from driving a fast car. The horse, no doubt, would view it in a different light.

History With A Bias

WHEN we British people hear the expression "history written with a bias," we usually have in mind the American Revolution seen from the point of view respectively of the Englishman and of the American, which in the past has done much more or less unconsciously to poison our mutual relations. Today, especially now that the Irish problem is receding, people on both sides are able to see that on the whole the people as opposed to governments were really on the same side, and that in fact British tyranny towards American subjects was hardly as atrocious as later patriots wished to have it appear.

So far as internal history is concerned, most reasonable people are able to discuss the Civil War, Cromwell and the Puritans, the Irish Question, the Education Question and the rise of the Labour Party without getting hot under the collar, and even to Anglicans it seems almost incredible that Keble should have given the signal for the Oxford Revival in a sermon entitled *National Apostasy*, which was really a protest against the curtailment of the temporal privileges of the Church of Ireland. In France, however, thanks to the rivalry between the state secular schools and the Catholic "confessional" schools the religious quarrels of past centuries are still living issues, especially with the young. A French publicist has written an article comparing the different things learned about the same historical subjects by his two children, respectively at a state "lay" and a "confessional" school. Accounts of such matters as the massacre of St. Bartholomew's Eve, Louis XVI, the Vendée and the sinking of the Bastille coincide only in date and proper names: and the complainant concludes that this sort of teaching is a "vast attempt at corruption of young people" and a deliberate attempt to prepare further generations for mutual enmity.

It Can Be Done

I have recently read an account of agricultural production in Belgium which should lessen the fears felt by many that the world must necessarily outgrow its resources in food production. Belgium is a small country, with an area of 11,750 square miles and a population of about nine millions, giving a density of about 760 per square mile. We usually think of these people as being mainly engaged in manufactures, and so they are; but one-eighth of the population gain their livelihood from agriculture. In spite of the rock nature of much of the Ardennes district, sixty per cent of the country is said to be under cultivation, with the result that besides exporting about 180 million pounds worth of agricultural products, Belgium supplies about eighty per cent of her own food requirements. The average farm is only sixteen acres, while the number of farms in excess of 247 acres is only about 400. This is leading to extensive co-operative efforts to buy suitable machinery for the working of small holdings.

Belgium's achievement is, no doubt, the result of centuries of collective effort, but in many newer countries the centuries are being bridged with marvellous rapidity, so that what Belgium has done can be copied elsewhere.

Commentator.

HOUSE TO HOUSE

TO organize the local Appeal for Refugees, even in a small town like Willowmere, was quite a task: but, as the District Officer said, an exciting adventure.

Having secured £140 for the U.N.I.C.E.F. Appeal two years ago, we set our target at £150, but in the end we more than doubled this, despite the people who said that you could always get help for children but not for refugees. With the help of the W.V.S., the W.E.A. and the Townswomen's Guild, 31 collectors were enrolled and duly equipped and early in October the campaign started.

One man came to the door and said, "Now there is a family dispute about this. What about those U.N.E.S.C.O. officers who get thousands a year?" My collector tried to explain and was involved in an argument which ended when a tiny child appeared and said, "She's sent you a shilling".

Another collector brought a message from the landlord of an inn that if I would send a man to scrape the ceiling of the bar, I could have the money which customers had thrown up there. I imagine that it had stuck in little ledges. I reported this, rather as a joke, to the next meeting of our W.E.A. Class. But, later, one of the class met me with a beaming smile. "I went to get that money on the ceiling," he said. "It was coppers and sixpences and green with verdigris. When I've cleaned it up, you shall have it." It came to 29s. 6d. and at the next class meeting he gave me 30s. in notes. A nice windfall!

One collector was lucky enough to receive £101 in cheques from three members of one household and had a very friendly reception.

Another collector called upon a rich old crippled gentleman. After a long talk he gave her £1. When she got home there was a telephone message from him. "I feel I have been niggardly. Could you come for some more money?" She went at once and received £9 which she brought to me, saying that she was so excited that she could hardly drive her car!

(Continued on page 397)

A Literary Success

A few months ago we reviewed the Rev. John Rowland's biography, *Power Radiated: Anne Fitzroy*. A Japanese translation of this book has just appeared, under the imprint of Charles Tuttle of Tokyo, and Mr. Rowland has also been informed by his publishers that an American edition, sponsored by the Philosophical Library, is to appear in the New Year.

(Continued from page 396)

Now at the other end of the scale. One patch of small streets had only yielded a return of 12 envelopes from 90 houses. So I set out to glean and raised £2 more. At one house they had given already, but were interested to hear that we hoped to reach £340. Before I left that street a young girl came out from that house. "Here's a bit more to help you on," she said and she thrust 5s. 6d. into my hand.

Finally, I came to a dingy square, occupied chiefly by the backs of business premises. But there was one front door and I knocked. An old woman was crossing the square and saw me. "That's me," she said. "Come to the back, love." When she heard my errand, she proudly produced her green envelope all ready. "I thought I was going to be left out," she said. "I don't like to be left out." Her sixpence was the old-age pensioner's mite.

M. L. Beard.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Suez Crisis

SIR,—Judging from your last two issues, the Suez crisis seems to have divided Unitarians as it has divided most people. There are some of us who feel that Sir Anthony Eden and the British Government were grievously wrong in attacking Egypt, and recent suggestions, in *The Manchester Guardian* and elsewhere, that there may have been collusion at least between France and Israel confirm those who think that the British error was in vetoing the U.N. resolution. Sir Philip Colfox, for instance, in his letter, repeats the old story that we landed in Egypt to separate the combatants. If one sees two men fighting one does not stop them by standing *behind* one of them; one stops them by getting *between* them which is just what we did not do.

My real reason for writing this letter, however, is to say that there are many Unitarians who agree whole-heartedly with the leading article which you wrote on the Middle East; since you have printed only letters criticising the attitude you took, I think it is only fair to say that many of us would not criticise it; we would wholeheartedly endorse it!—Yours,

Brighton. *John Rowland.*

SIR,—In view of recent adverse criticism may I say how wholeheartedly I support the views expressed in your editorial of November 12, "Moral Stranglehold".

You began your article by saying, "anything written here about the Middle East is likely to be overtaken by events". The most significant of these, I suggest, has been the Government's "ninth-day excuse" that intervention was to stop world war.

The arguments at first given for our action in Egypt were (a) to protect our civilians and shipping and to keep open the canal, (b) to stop the war between Egypt and Israel.

That the latter was only a minor aim (or more likely a red-herring excuse) is seen by the fact that we landed a hundred miles inside Egyptian territory, and the original Ultimatum would have meant retreat only for Egypt.

The whole issue was clearly one that meant sacrificing human life for the sake of trying to prevent a fall in the material standard of life in this country (a fall that we have got to face anyway, in spite of the lives lost and mourning and sadness caused).

As a minister to human beings who would be the first to lose their loved ones (and whom I would presumably be expected to console by saying, "but you can still run your car") I am grateful for your cry of protest, and also for that of the enlightened Bolton Ministers' Fraternal.—Yours,

Swinton. *Pete B. Godfrey.*

Article 2

SIR,—A few millions will agree with you that "armed conflict" was not a happy experiment. It will take time and fruits worthy of repentance to deliver us from our horror and sense of shame.

But now the question is "teeth". We may by-pass the fact that for eleven years the member nations of the U.N. have been under obligation to provide such teeth (Article 45 of the Charter) and ask, "What kind of teeth are desirable now?" The answer may be easy enough when we are thinking of biting nations like Israel and Egypt. Suppose, however, the culprit is the U.S.S.R., the U.S.A., or (perish the thought) the British Commonwealth? Is the U.N. to be prepared with H-bombs?

I do not know. What I do know is that it would be well for all member nations to abide by their chartered promise, "All members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered" (Article 2).—Yours,

Leeds. *John Hinkins.*

Hungarian Refugees

SIR,—As the General Assembly is not making an appeal on behalf of Hungarian Refugees, I wonder if our churches could not do something collectively, instead of individuals just subscribing direct to the Lord Mayor's Fund.

Our Croydon church has decided to sponsor two Hungarian children for twelve weeks. This is a "Save the Children Fund Scheme".

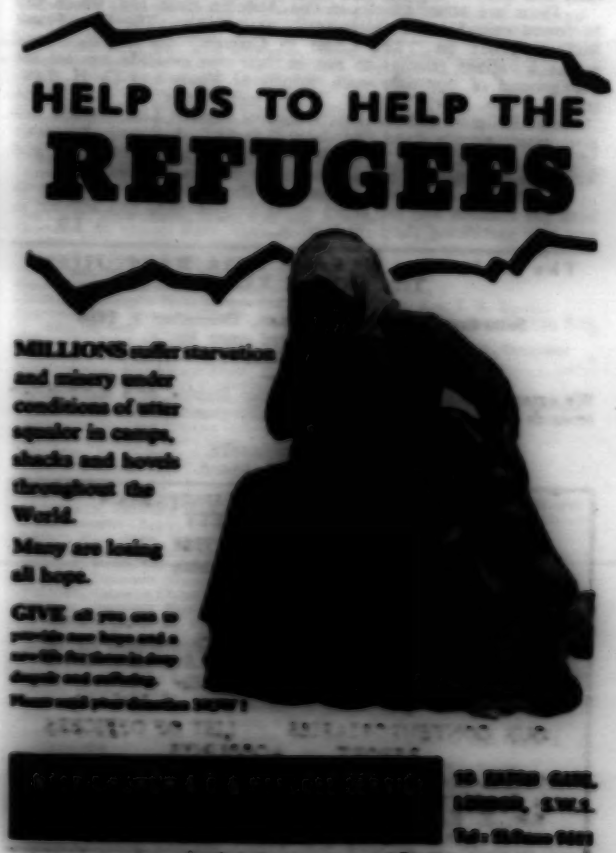
The amount being paid is 2s. 6d. weekly by twenty people and this pays for one child. One person acts as collector, and there is very little work entailed. The response last Sunday—the first day of our appeal—was wonderful, as over £10 was collected.

The amounts will be sent up as from the Croydon Unitarian Church which seems to me a more definite witness of what Unitarians are doing than if individual Unitarians send their amounts under their own names. Also many people could spare 2s. 6d. a week over twelve weeks, whereas they could not afford to send the lump sum at once to a general fund.—Yours,

Wallington, Surrey. *Mary Benfield.*

The Forty-Three Churches

SIR,—It is true that for all the voluntary labour that has been spent by Unitarians on Scotland, four Unitarian churches in the century of the present date would be a very small result. There is probably no Scottish town of any size (and many small places as well) which has not at some time been visited by a Unitarian missionary. In 1898 for the Jubilee of the British and Foreign, John Page Hopps even went to Kirkwall and Stromness in the



Orkneys. But the smallness of the result in established Unitarian churches is only a sign of the immense strength of the Established Church of Scotland, which has meant that the Free Churches are insignificant in Scotland as compared with England. As the Report of the Scottish Unitarian Association for 1876 said: Scottish Unitarianism has "difficulties of which English Unitarians have by no means an adequate conception."

This letter is prompted by the report in *The Inquirer* of November 10, that the President of the General Assembly (Mr. Pollard) has told the G.A. Council that he was "shocked to discover that a hundred years ago there were 43 churches and groups" in the Scottish Unitarian Association. I assume that Mr. Pollard gained his information through the Scottish Unitarian Association and its records. I have myself no access to those records, but I should very much like to have the names of those 43 churches and groups. I am bound to assume that in the vast majority of places they were just a few individuals who subscribed to the Association. There were, of course, some small groups known as "mission stations," for whom visiting missionary ministers held very occasional services.

These are the facts about Unitarian Churches in Scotland—for which I can in each case produce contemporary printed evidence. In 1825 there were five Unitarian churches in Scotland; in 1846 there were six (J. R. Beard); in 1856 (the very time referred to by Mr. Pollard) there were six. They were at Aberdeen, Girvan (Ayrshire), Tillicoultry (Clackmannan), Edinburgh, Glasgow and Paisley. Girvan and Tillicoultry were very shortly to die out with the deaths of their ministers, for they were almost entirely the personal followings of Matthew Scott and Archibald Browning respectively. In 1876 (Spears) there were eight, Dundee, Dunfermline, Perth and a second Glasgow Church being the new ones. In 1887 there were 10; in 1892 there were 11 (Brooke Herford); and in 1896 there were eight (Year Book). In 1905 Copeland Bowie, himself a son of Scotland, tells us in his lecture: "Unitarian Churches in Great Britain and Ireland," that there were then seven in Scotland, adding that "at Paisley, Perth, and in a few other towns, religious services were held at intervals, but with no permanent result so far as the establishment of churches was concerned."

When one considers that in 1830 there were 400 Unitarian churches in Britain (Beard), and that today there are about 300 of sorts, the diminution in numbers in Scotland is not disproportionate, especially when one remembers the peculiar difficulties in that country. As Wilbur truly says: "The hopeful beginnings made by eloquent travelling missionaries would have needed to be followed up by the patient efforts of devoted pastors in order to get permanent results, and these were not to be had. The infant churches one after another succumbed for want of leaders, and by the end of the century a bare halfdozen survived." It should be added that the difficulty was made all the greater because the infant groups were all working-class, and were thus able to produce neither leadership nor money from amongst themselves.

—Yours,

Aberdeen. *L. Baker Short.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication this same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL.: EUS. 7559 Editorial: EUS. 2812

NEWS REVIEW

"The Inquirer" Christmas number will be printed next week.

Doncaster: All couples married in the church were especially invited to a Marriage Re-dedication Service on October 28. The "Wedding March" was played, the Rev. G. W. Perkinson preached on "The Adventure of Marriage," and all couples present re-dedicated themselves to the service of God and renewed their marriage vows.

The Sale of Work, which was opened by Dr. S. P. Bhatia, of Mexborough, on November 3, raised £274. Miss I. Lait presided.

Great Yarmouth: On Sunday, October 21, the Rev. J. A. Kennedy, Secretary of the Eastern Union, visited the Old Meeting at Gt. Yarmouth to dedicate a wall curtain and desk-falls. These furnishings were designed and made by Mrs. A. Holt, President of the Women's Meeting of the Yarmouth Church, from material provided by the Refurnishing Appeal Fund and the "Over 60 Club". A congregation of about a hundred people included a party of friends from the Octagon Chapel, Norwich. In his sermon the Rev. Kennedy recalled the opening of the new church, and commended the work of its members. Part of the service was recorded, and played back later in the evening to a group of members and friends. The service was conducted by the minister of the Old Meeting, Mr. H. N. Bacon.

London: Golders Green: Recently the Annual Sale of Work took place at All Souls' Unitarian Church, Hoop Lane. The building looked bright and gay with the various stalls, which provided a fine and varied selection of goods to attract buyers. The Chairman of the Church, Mr. J. W. Barley, supported by the Minister, Rev. Keith C. Treacher, opened the proceedings by introducing the opener, Miss Dorothy Monks, who he said needed no introduction. Miss Monks said she thought there was something in what the chairman had said as she had been Hon. Secretary for 17 years and connected with the church much longer. At the end of the Sale the Hon. Treasurer, Mr. R. W. Povey, was able to announce that a very gratifying sum had been obtained.

"FAITH AND FREEDOM"

The discussion on Humanism continues; this is the most interesting feature which has appeared in *Faith and Freedom* for a long time past. In the issue for Autumn, 1956, the editor, the Rev. E. Shirvell Price, discusses "How, Not What, do we Worship?" This is a valuable contribution to the argument started by the Rev. Leonard Mason and continued in the last issue by the Rev. H. L. Short and the Rev. E. G. Lee. Mr. Mason now comes back with a forthright reply to his critics, and states his case well. He will not convince all of those who disagree with him on some points; but everyone will have to admit his complete sincerity, and the fact that he has stated his case fully and well.

There are other articles in this Autumn issue, too, which will be found valuable and fairly easily assimilable. The Rev. Frank Bullock writes on "The Crisis in Culture," for instance, and makes a valiant attempt to put in their due position against the background of our time such writers as Yeats and D. H. Lawrence. The Rev. Francis Terry contributes an article on "Liberal Religion and the Psychology of Church Life," which will give many people food for deep thought. A young American Minister, the Rev. K. J. Smith, in his article "Democracy and Religious Liberalism," gives a new line on this problem.

Faith and Freedom, altogether, seems to be improving in both the breadth and the depth of its articles—and this without in any way sacrificing their readability. J.R.

The Unitarian Church, High Road, Ilford

THE ANNUAL BAZAAR

is being held on

Saturday afternoon, at 3 p.m., December 1, 1956

It will be declared open by

MRS. T. E. DALTON

We extend a hearty invitation to all our friends, or a contribution towards church funds will be gratefully received.

Mr. A. Cannebrooke,
131 Elm Road, Ilford.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY

Vol. XII Part 1 1956

Editor—Dr. H. McLachlan

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Issued only to members of the Society. Membership is 7s. 6d. per annum. Transactions free. Apply to Rev. F. Kennerley, Unitarian College, Victoria Park, Manchester, 14.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 2nd, 1956

Aberdeen, Highland Place, 11 and 6, Rev. D. Jarvis Davis
Aberdeen, Unitarian Church, Queen Street, 11 and 6, Rev. Gregory Bromley
Aberdeenshire, New Deer Meeting House, 11, Rev. Andrew J. Hunter
Altrincham, Dunham Road Church, 11 and 6.30, Rev. A. W. Vallance
Ashton-under-Lyne, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. Gill
Ashton, Unitarian Church, Hurst Cross, 6.30, Supply
Barnet, Trinity Church, Wellhouse Lane, 6.30, Rev. F. Johnson
Barnsley, All Saints, Sherwood Avenue, 11.30 and 6, Dr. A. L. Lilley
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. R. J. Lee
Bexley Green (nr. Bromley), Unitarian Church, 11, Rev. W. Wickenden
Bexleyheath, Free Church, High Street, 11.15, Rev. J. Morris Hall
Birkenhead, Oxton Church, Borough Road, 6.30, —
Birmingham, Church of Messiah, Bristol Street, 11 and 6.30, Rev. George Street
Birmingham, Newhall Street Church, and Hurst Street Mission, Small Heath 6.30, Rev. Ronald Jeffery
Blackburn, North Meadow, Preston Road, 10.45 and 6.30, Supply
Blackburn, Temple Street, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 11, Rev. Stanley Edwin, 10.30 and 6.30, Supply
Bolton, Church of Christ (Free Church), 10.30 and 6.30, Rev. W. Shaw
Bolton, Derby Church, Chorley New Road, 10.30 and 6.30, Rev. A. J. Lewis
Bolton (Lever), Unitarian Church, Lever Lane, 6.30, Rev. Henry Hall
Bolton, Unitarian Church, Great Moor Road, 11, Rev. Lawrence Redfern
Bootle, Stanley Avenue, 3.15, Miss Phyllis Hatch
Bradford, Piccadilly, 10.45 and 6.30, Rev. Victor A. Pearce
Brighouse, Christ Church, Bonegate Street, 3, Sunday School, 6.30, Rev. W. H. Chesters
Bristol, Unitarian Chapel, 11 and 6.30, Rev. G. Eastwood, Jones
Bristol, Christ Church Unitarian, New Road, 11 Mr. W. J. Arnold and 6.30, Rev. Lewis Edwards
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Bentley
Bristol, Oakfield Road, 11, Rev. A. H. Bentley, 6.30, Mr. R. L. Nicholas
Bristol, Unitarian Church, Stokes Croft, 3, Rev. L. Halliwell
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryder
Cambridge, Emmanuel United Reformed Church, 11 and 6, Rev. H. Stewart Catter
Canton, The West Grove Unitarian Church, 11 and 6.30, Mr. Ray Jones
Cardiff, Love Street, 2.15, Sunday School, 6.30, Rev. P. D. Jones
Chertsey, The Church of the Good Companions, Hamwell Hill, 3, Mr. Frank Walker
Cleckheaton, Bagshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Rowland Thomas
Coventry, Matthew Henry's Chapel, Trinity Street, 11.15, No Service, 6.30, Mr. J. L. Orton
Cranbrook, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
Croydon, Church of Christ, Addiscombe, 10.45 and 6.30, Rev. Kenneth Twiss
Croydon, South End Meeting Road, 11 and 6.30, Rev. F. C. Hargreaves
Croydon, Shirley Road, 11, Sunday School, 6.30, Rev. Allen Williams
Croydon, Free Christian Church, Sandy Street, 6.30, —
Croydon, Unitarian Church, Stanhope Street, 11 and 6.30, Mrs. M. S. Dixon
Darlington, Free Christian Church, Wellesley Road, 11, Rev. J. P. Child, (also 6.30, 1st Sunday in the month)
Deane Road, Bolton, Rev. A. E. Dunstan, Styan, 6.30, Rev. A. S. Dunstan
Denton, Wilton Street Church, 11, Children's Church, 6.30, Rev. F. Cotton
Derby, Friar Gate Unitarian Church, 6.30, Mr. E. Platt
Doncaster, Old Meeting House, 10.45, Rev. Ernest Bowden
Doncaster, Free Christian Church, Hall Cross, 11 and 6.30, Rev. G. W. Pemberton
Dukinfield, Albion Street, Unitarian Church, 11, Junior Church, 6.30, Mr. James Pickstone
Dundee, Stephen's Gilfillan Church, 11.30 and 7.30, Rev. E. Smith Hughes
Dunstable, Old Meeting House, Watling Street, 11 and 6.30, Mr. R. Pinnegar
Dunstonhill, Old Church, Chapel Hill, 10.45 and 6.30, Rev. Stewart F. Wintringham
Durham, Unitarian Church, 32 Claypath, 11, Rev. A. E. Peers
Dursley, St. Mary's Church, Castle Terrace, 11 and 6.30, Rev. W. R. Taylor
Ealing, Church Road, South Street, 6.30, Mr. T. F. Mallett
East Grinstead, Hyde Church, 11 and 6.30, Rev. J. Hewitt Jones
Edinburgh, St. Vincent Street, Unitarian Church, 11, Supply
Edinburgh, Unitarian Church, Pilrig Street, 10.45 and 6.30, Rev. Graham Short
Edmonton, Bacon Street, 11, Rev. Bernard Pearce
Edmonton, Upper Street Church, 11.15, Rev. R. Prime, Cross
Ely, Hall Church, Hide Street, 10.45 and 6.30, Rev. James Hunt
Enfield, Windsor Road, 10.45, Miss Rosemary, 6.30, Rev. J. B. Tyson
Exeter, Free Christian Church, South Terrace, 11, Rev. Dorothy Hilton, 6.30, Mrs. Morton Hilton
Faversham, Court Meeting, Belmont Lane, 11 and 6, Rev. Ralph E. Gosnold
Gateshead, Worthing Road, 6.30, Rev. J. Morton Rhys
Gloucester, Pitt Street, 11, Rev. J. B. Tyson
Hale, Bank Street Church (Altrincham), 6.30, Rev. Dennis Pegg
Hale or Wigan, Hayward, Unitarian Christian Ch., 11 and 6.30, Rev. W. Cotton
Halifax, Market Place Chapel, 6.30, Supply
Hammersmith, New Meeting House, 11 and 6.30, Rev. Bishop W. Hill
Hampstead, Rosslyn Street Church, 11 and 6.30, Rev. Andrew Reeve
Hanley, St. Modwen Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Garland
Leicester, Newarke Street, 11, Junior Church, 6.30, Mr. C. V. Walter
Leicester, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Lawrence Mercer
Leominster, Sermon, Miss J. E. Lindsay, The Lake House, South Road, 11, —
Lewes, Westgate Chapel, 11, Rev. W. J. Hodgkinson
Lichfield, High Street, Unitarian Church, 6.30, Rev. H. W. Knowles
Lincoln, Academy Council of Friends, 11 and 6.30, Rev. Dr. P. H. Thomas
Liverpool, Hardie Free Church, 11, Rev. H. Rawson
Liverpool, Hillsborough, Mill Street, 6.30, Rev. J. E. Mineer
Liverpool, Gateacre Chapel, 11, Rev. Spencer B. Bevan
Liverpool, Hardman Street, Services, 3, Sunday School, 6.30, Rev. N. Emerson
Liverpool, Mount Street, 6.30, Rev. C. A. Pope
Liverpool, Ullet Road, 11 and 6.30, Rev. H. Stevenson Perry
Liverpool, Hall Street, Edgware Road, 6, Rev. Wesley M. Lewis
Liverpool, Mossley Hill and Hartford Street Chapel, 6.30, Mr. Jesse Watson
Liverpool, Renshaw Hall Street, 11, Rev. E. G. Lee
Liverpool, Town Church, Rotary Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Bridgeman, (also 6.30, 2nd Sunday in the month)
Liverpool, Forest Gate, Upton Lane, 6.30, Mr. T. E. Hudson
Liverpool, Golden Green, Mossy Lane, 11, Rev. Jesse Ellis, 6.30, Rev. E. C. Tennyson
Liverpool, Hindmarsh, New Council Pit Church, Chudleigh Place, 11, Supply
Liverpool, Hunterstall, Bootle Hall, 11, Rev. Spencer F. Hall
Liverpool, Kingsway Hall Unitarian Church, 11, Rev. E. C. Tennyson
Liverpool, Mill of High Street, 6.30, Rev. G. E. Phillips
Liverpool, Islington, Upper Stanley Street, 6.30, Rev. A. V. Pitt
Liverpool, Edmund Unitarian Christian Church, Quiet Road, 11, Rev. A. V. Pitt
Liverpool, Lodgeton Unitarian Church, High Street, 11, Dr. Hampden Bevan, 6.30, Rev. Bernard Reynolds
Liverpool, Leyton, Low Bridge Road, Knotty Green, 6.30, Rev. Jesse Ellis
Liverpool, Moreland Street Church, Belmont Grove, 6.30, Mr. M. Thompson
Liverpool, Richmond, Fox Church, Ormond Road, 11, Rev. W. M. Lloyd
Liverpool, Wavertree, West Derby Lane, Unitarian Church, 11.30, Children's Church 6.30, Rev. F. Hankinson
Liverpool, Woolton, Unitarian Church, Bell Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
Liverpool, Wood Hill, Unitarian Church at Hillgrove Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
Liverpool, Wood Green, Unity Church, Newham Road, 6.30, Mr. S. H. Corbick
Lytham St. Annes (Ansdell), Queensway Road, 11, Rev. W. A. M. Hellaby
Macclesfield, Free Christian Church, Hibel Road, 10.45 and 6.30, Rev. G. D. Pamin
Manchester, Unitarian Church, Mosley Street, 6.30, Rev. Dennison Hinton
Manchester, Unitarian Church, Cross Street, 11, Rev. Dr. R. Brook Aspland
Manchester, Upper Brook Street Church, 10.45 and 6.30, Rev. Dr. R. W. Weatherall
Manchester, Gorton Church, Hyde, 10.45 and 6.30, Rev. W. Ellis Williams
Manchester, Platt Church, Rusholme, 6.30, Rev. T. W. Bennett
Manchester, Pine Church, Rusholme, 6.30, Rev. J. W. Ward
Manchester, Stockport Road, Longsight, 6.30, Rev. R. L. Hawkes
Manchester, Upper Brook Street, 10.45 and 6.30, Rev. Dr. J. Vernon Bartlet
Manchester, Withington, Unitarian Church, Wilmslow Road, 10.45 and 6.30, Rev. Ernest H. Knight
Manchester, Withington Road, Christian-man Church, 11, Mr. Philip M. Barrow
Manchester, Withington, Unitarian Church, Brantley Road, Rusholme, 6.30, —
Manningtree, Old Meeting House, 10.45 and 6.30, Rev. Ernest Bennett
Manila, Unitarian Hall, 31 Bonifacio Road, 7, 10th Sunday
Mansfield, Free Christian Church, 6.30, Rev. E. A. Davies
Mansfield, Old Road Chapel, 6, Supply
Mansfield-cum-Leamside
Mansfield-Woodhouse, 1 and Norman Avenue, 6.30, Rev. C. G. Tozer
Margate, Old Church, 6, Supply
Middlesbrough, The Church of the Divine Unity, Hillton Place, 11 and 6.30, Rev. J. H. Oliver Dutton
Middlesbrough (Linthorpe), Bridgeton Unitarian Church, 10.30 and 6, Rev. E. S. Emery
Middlesbrough, Kenyon Road Church, 6.30, Mr. G. J. Price
Middlesex, Chapman Church, Cobham, 11, Rev. J. A. Kingsbury
Middlesex, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gregory Baker
Middlesex, Unitarian Church, Hampstead Road, 11 and 6.30, Rev. Harold A. Ower
Middlesex, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Middlesex, Manchester College Chapel, 11.30, Rev. H. L. Short
Middlesex, Pleasant Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Halliwell
Mint Lane Church, near Wigan, 11 and 6.30, Supply
Middlesex, Unitarian Church, Bournemouth Road, 11 and 6.30, Rev. E. H. Kimmins
Middlesex, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
Middlesex, John Fernley Memorial Church, High Street, 6.30, Mr. J. R. Stephen
Middlesex, Unitarian Church, Church Street, 6.30, Rev. W. A. M. Hellaby
Middlesex, Music, The Meeting House, 11, Mrs. Amy Hepworth
Middlesex, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Middlesex, Church of Our Father, 10.45 and 6.30, Rev. N. J. Thorp
Mold, Addison Road, 11, Rev. John Oak
Middlesex, Unitarian Church, Wolverhampton, 10.30 and 6.30, Rev. W. T. Wilkins
Middlesex (Accrington), 6.30, Mr. T. H. Morris
Middlesex, Pelsall Old Chapel, 11 and 6.30, Rev. F. Sowell
Middlesex, Upper Chapel, 11 and 6.30, Rev. G. Stanley Worthy
Middlesex, Unity Church, Cricklewood Road, 11 and 6.30, Rev. E. D. Dewis
Middlesex, High Street, Uxbridge, 11 and 6.30, Rev. Francis Tilney
Middlesex, Old Meeting, Queensbury, High Street, 11 and 6.30, Rev. H. Wortheimer
Middlesex, Church of The Saviour, London Road, 6.30, Rev. W. T. Evans
Middlesex, Unitarian Church, Dursley Road, 11, Children's Church, 6.30, Miss M. Gosnell
Middlesex, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Middlesex, Christian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Cotteridge Street, 6.30, Rev. Stanley R. Butler
Middlesex, Wellington Street, 6.30, Rev. A. D. Williams
Middlesex, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mrs. E. Brown
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Vesey (also 11, First Sunday in the month)
Swindon, Fernhill Free Christian Meeting House, 11, Rev. Simon Jones
Swindon, Swindon Road Road, 10.45, —, 6.30, —
Swindon, Mary St. Church, 11, Rev. W. H. Coombes, 2.30, Sunday School
Swindon, Old Meeting House, Ashford Road, 6.30, Rev. G. Kimmins
Tamworth, Unitarian Church, 10.45 and 6, Rev. Arnold L. Pearce
Tiverton, Unity Church, Montpelier Road, 11 and 6.30, Rev. Clarence Barnes
Torquay, Congregational Church, 11, Rev. S. Bowden
Torrington, Calves Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Friends' House, Church Road (by permission), 7.30, (2nd Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, —, 6.30, —
West Kirby, Brookfield Gardens, 11, Rev. Maurice Jevons, (also, 6.30, 1st Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maurice Worrall, Pensnett, 6, Mrs. T. Gill
Yeovil, St. Andrew's Chapel, 6.30, Rev. T. Beaty Downs

The Northern Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Cyril Cleaves Minister, Unitarian Church, Collested Place, C.J.; Unitarian High Street Incorporated, 6.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. Jones
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 17 Pitt-st Street (off College St. 7.15, Rev. D. W. Simpson, Manse Telephone LA 1888
Unitarian Fellowship of Australasia, 1 Glen Alley, Melbourne, C.1. Minister: Rev. W. Simpson, Meetings as announced.
Victoria Congregational Church, Acacia Road, Sanford (Vic.). 3.5, weekly at 2.15 p.m. Public Worship, fortnightly, 2.15 p.m. Minister: Rev. W. Bernhardt

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Austin Cramer
Toronto, First Unitarian Church, 175 S. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1326 Tenth Avenue West, 11, Rev. A. F. Bassey

NEW ZEALAND

Auckland, Unitarian Church, Parnell, Road, 11 and 7, Rev. E. H. Sharman
Wellington, Service suspended. Enquiries — Mrs. Wilson, 84-46 - 202.

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Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barnes

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Dromore N.S.P. Church Women's League	5	5	0
Charles Baxter	5	0	0
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Mrs. E. Boal	3	0	0
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Mrs. J. Murphy	3	0	0
D. Black	2	0	0
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James Boal	1	1	0
George Gregg	1	1	0
James Gregg	1	1	0
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William Wilkinson	1	1	0
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Hugh Kelly	1	0	0
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Mr. and Mrs. F. McVeigh	1	0	0
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Mr. and Mrs. Andy Mitchell	1	0	0
Mrs. Willis Russell	1	0	0
John Spence	1	0	0
Mr. and Mrs. T. Webb	1	0	0
Jack Wilkinson	1	0	0
David Wilkinson	10	6	
Mrs. J. Whitehead	10	0	
Francis Boal	10	0	
Miss Cissie Clarke	10	0	
Miss Chambers	10	0	
Bobby Crookshanks	10	0	
Sam Cherry	10	0	
Mrs. Cherry and Miss Margaret Cherry	10	0	
Sam Flanagan	10	0	
Joseph Flanagan	10	0	
W. and T. Mitchell	10	0	
Miss McCormick	10	0	
Miss A. Neill	10	0	
James Russell	10	0	
Alex Russell	10	0	
Mrs. William Scott	10	0	
David Wilkinson	10	0	
Sam Dickson	7	6	
Jim Flanagan	7	6	
Mrs. R. McElwrath	6	0	
Mr. Boyd	5	0	
Mrs. Crothers	5	0	
Mr. and Mrs. A. Doloughan	5	0	
Mrs. D. Graham	5	0	
W. V. Ervine	1	0	0
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(C indicates seven-year covenants and includes income tax at present rate of 8s. 6d. in the £.)

Total Donations and Promises:	£	s.	d.
Already published	35,356	11	4
This list	107	4	6
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Treasurer : Leslie Procter, Willow House, Waterfoot, Rossendale, Lancs.

Aberystwyth New Street Meeting House

The congregation worshipping at the above is now under the necessity of purchasing the chapel which they have rented for some 44 years. The cost of acquisition, etc., will amount to some £500—a big sum for a small congregation, at present largely composed of students and young people. The continuance of the services in this University town is vital and the project is generously supported by the General Assembly. Any contributions received towards this very worthy object will be gratefully acknowledged by the treasurer, Miss Gertie Jones, c/o Midland Bank Limited, Aberystwyth.

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